

SPEECH OF JOHN QUINCY ADAMS ON THE OREGON QUESTION.

In the House of Representatives on Friday, Jan. 2d, Mr. HARRISON, from the Committee on Military Affairs, having reported a bill to provide for the organization of two regiments of Riflemen, and moved its reference to the Committee of the Whole, and that it be made the special order for Tuesday, Jan. 6—after considerable debate.

Mr. J. Q. ADAMS addressed the House. He said that he ought perhaps to commence with an apology to the House for addressing it at all on this question. The state of his health was such as to render it impossible for him to enter at all on the many important questions connected with this subject, and whatever observations he might feel his duty to make upon it, must necessarily be brief. His physical power would not enable him to go to any length into the question.

This measure now proposed to be referred is one which, for a variety of reasons, is as important as any question which has hitherto come, or will hereafter come before this House for discussion. It is difficult to speak on one of the bills relating to this subject, without a reference to all the others. For example: this is a bill to raise two regiments of riflemen. Now, there has been a bill introduced by another part of this building, a bill providing for another part of the building, a bill providing for another part of the building. The question then presents itself to me—how are these two bills to go together? and whether they ought not to be considered together? If but one regiment only of mounted riflemen is necessary to be maintained, then it does not follow that two regiments of unmounted riflemen are needed; the one bill depends in a measure upon the other. I refer to that merely as an illustration to show the variety of measures which are at the same time in contemplation of the House. I find farther in the same bill to which I have just alluded, an appropriation of—dollars, for the expense of any military defenses which the President may deem necessary on the line of our communication with Oregon. Now the importance of that provision depends on the sum which shall be put into the hands of the President. All infer from this is, that it is contemplated that other expenses (and in my opinion very heavy ones) must be considered as concurrent measures with the raising of these regiments of riflemen. This is not the only measure that will be necessary, and therefore it may be doubtful if there is any necessity for wasting the time of this House in discussing the question whether these two regiments of riflemen shall be raised, unless the necessity is made apparent by their employment. Why, what reason is there that two regiments or one regiment shall be raised at this time? We have heretofore gone through some measure which presented a prospect of war; we have gone through them, and there has been no war. We are at profound peace with all the world. Why then increase our military establishment? It must be recollected that the spirit which prevailed in this House two, three, or four years ago, was very different as to this matter of increasing our military force. We who were then have voted not only to prevent the increase of our military establishment, but to reduce it by nearly one-third. That was four years ago, when the prospect of war was quite as great as now, and I will take this opportunity to say that I do not believe at all in any danger of war at this time.

I do not see any testimonials of the probability of a war at this time; but if any danger is apprehended by any gentleman here, it appears to me that the very first measure to be taken should be to precede all military measures of any kind—to give notice to Great Britain that we mean to terminate the existing joint occupancy of Oregon. That is the first measure to be taken. How can gentlemen apprehend war otherwise? Does Great Britain tell us that she shall take offense at the continuance of the joint occupancy of Oregon? She does not, though I have heard of some question being made in England whether they shall not give us notice of the termination of the joint occupancy. Yet it is not a joint occupancy, and I have been surprised at the language held by some gentlemen on the subject. The treaty acknowledges no occupancy of the territory by either party; it is a commercial convention for free navigation, but it does not admit by either party the occupancy of one inch of territory by the other. It is no occupancy. But, whatever it is, neither party can permanently occupy the country without notice to the other to terminate the convention of commerce and trade, which would not be permitted without such a concession. It is not a treaty of navigation rights, commercial rights, and trading rights with the Indians. It precludes the occupancy of the country by either party. Exclusive occupancy cannot be assumed by either without notice. Of all the measures for occupancy and for assuming jurisdiction over citizens of the United States who have gone into Oregon, and are there actually occupying the land, it is the first thing. Twelve months after that notice shall have been given, the right will accrue to the United States to occupy any part of the territory they may think proper.

In the bill which passed at the last session, I myself moved, as a first section to the bill, that such notice should be given. The House did not think proper to agree to it, and passed the bill without any notice.

Mr. C. J. INGEROLL. No; it was put into the bill at the last moment.

Mr. ADAMS. But the bill did not pass the Senate, and so the insertion was immaterial. But it is a material fact to me, because I proposed it as constituting the first section of the bill. I declared my intention to do so, and I am ready now to give such notice, [Great sensation.] I hope it will be given, and that we shall do it as the first measure to be taken—to be followed afterwards by a real occupancy of the whole territory. [Great sensation in the House, and an incoherent clap, which, however, was promptly arrested by the Speaker, who called loudly to order.] But it is indispensable that we shall first give notice.

The gentleman from Illinois (Mr. Douglas) says that it appears to him there is a game playing here—a remark which is quite incomprehensible to me. I shall not enquire to what the gentleman alluded, but I confess I was very much surprised to hear that the Committee on Foreign Affairs will not report to the House this subject.

Mr. C. J. INGEROLL. I know of no member of that committee who has said so.

Mr. DOUGLASS. I said so, because I had heard that such was their determination.

Mr. ADAMS resumed. I have heard it from various quarters; and, if the report is delayed much longer, I shall believe it. [A laugh.] If it is so, I shall deplore it; I shall deeply regret it; a majority of that committee shall not be ready to give that notice. All the other measures must depend on that. While we sit talking here about regiments of riflemen, and regiments of infantry, and stockade forts, and sappers and miners, and pontooniers, Great Britain is arming her steam vessels, equipping her frigates and line-of-battle ships, and sending troops over here to be ready. I would press a resolution giving the notice this day, if I hoped that a majority of the House could be obtained to effect the measure.

Mr. WESTWORTH has moved that the rules be suspended to afford an opportunity for such a motion; but the motion was pronounced to be out of order.

Mr. ADAMS resumed. I feel myself scarcely authorized to hope that I should be successful, should I make the motion. But for this I would have moved it on the first day of the session. Because I have so profound a sense of the duty of adhering to treaties, I feel debilitated from the least act of hostility, or even from moving hostility manifested elsewhere, till notice shall have been given. While our convention remains, I will vote no increase of the army or navy, no fort or stockade, no riflemen, no infantry, no sappers, or miners. All must depend on that. If this bill shall be made the special order for Tuesday, I hope it will be arranged by the gentlemen who manage the business of the House, that the question of giving notice shall come up on the same day, and shall be taken up before any thing else. It is mere wasting of time, and whirling to the wind, to talk about raising a military force until our conscience is clear from the obligation of the convention.

And it does not follow that, if we give notice, there must of necessity be war; nor does it even follow that we shall then take possession. It will only be saying to Great Britain: After negotiating twenty years about this matter, we do not choose to negotiate any longer; we shall take possession of what is our own; and then, if to settle the question what is our own, you wish to negotiate, we will negotiate as long as you please. [Much laughter.] That is the military way of doing business. [Increased merriment.] When the great Frederick came to the throne of Prussia, his father had prepared and

equipped for him an army of an hundred thousand men. Meeting, shortly after, the Austrian Minister, the latter said to him: "Your father has given you a great army; but our troops have seen the world; yours have not." "Well, well," said Frederick, "I will give them an opportunity to see the world." Frederick then added in his memoir: "I had some excellent old pretensions to an Austrian province which some of my ancestors had owned one or two hundred years before, and I sent an ambassador to the Court of Vienna, stating my claim, and presenting a full exposition of my right to the province. The same day my ambassador was received in Vienna, I entered Silesia with my army." [A laugh.] So you see that on the very day his army entered Silesia, he gave notice to the Court of Vienna that the convention for the joint occupancy of Silesia was ended. [Loud and prolonged laughter.]

I say, therefore, that I hope the first measure adopted by Congress will be to give, in the most solemn manner, the notice to Great Britain which the treaty requires; then the coast will be clear for us to do what we please. It does not, I repeat, it does not follow as a necessary consequence that because we give this notice, we must take possession, though it is my hope that we shall. It does not necessarily draw after it a war; and if Great Britain chooses to take such notice as an act of hostility on our part, and forthwith commence hostilities on her part, we have been told that we shall be so! If it shall be so, the war will have less of those very extraordinary horrors which my friend from South Carolina (Mr. Holmes) has just now discovered, notwithstanding the extreme military propensities which he manifested on this floor last year.

The gentleman was a most valiant man when Texas was in question. But I shall draw no comparisons as to what we witnessed then and what we see now; but this I will say, that I hope, if war shall come—which God forbid, and of which I entertain no fears at all—the whole country will have but one heart and one mind. And of that I am very sure, that in that case Great Britain will not long occupy Oregon, or any thing else North of the Canada line. [Great sensation, and incoherent indications of applause.] But if you will agree to give notice, strong as is my horror of war, and of all military establishments, if there should then be the breath of life in me, I hope I shall be willing to go as far as any in making any declaration, no matter that war successful and glorious, I care no more. But, till notice is given, I am not prepared to vote any preliminary measure of a military kind. I suppose, however, that we may, without giving notice, extend our laws and our protection to our brethren who have settled at least in that part of Oregon which is not claimed by Great Britain; but there can be no need of increasing our army and our navy in order to do that. I hope that our act will not be offensive to Great Britain, and that she will not think of going to war about it.

But, if we are going to take actual occupancy of the country, then some additional force will be needed to our army, and in that case, however unpalatable it may seem to some, we must have a military establishment. I think I should get on very well, especially if a disposition should be manifested by Great Britain to take offense at the measure I have just mentioned. All our military preparation must depend on notice to Great Britain. We must not have our hands and feet bound; the obligations of joint occupancy are not such as to prevent us from doing as we please with the interests of our country.

I believe it will not be necessary for me to refer to any other part of this subject. There have been, as I understand, two applications made to this House by fellow-citizens of ours, settled beyond the Rocky Mountains, for the protection of this Government. The first was by a citizen of Oregon, and the second by a citizen of California. Both are Foreign Agents (Mr. C. J. Ingersoll) presented, as I think, one memorial, while another from a different quarter is also before the Territorial Committee—possibly it is a copy of the same.

Mr. C. J. INGEROLL. No; they are different memorials, from different persons.

Mr. ADAMS. I think that this House should consider what are our duties to our countrymen there. I confess that I know them very imperfectly. I have of course seen the reports of Lieutenants Wilkes and Fremont; they contain much valuable information; but that sort of information which we now want, it was not the object of those expeditions to obtain. I am in favor of protecting these persons as far as we can.

I believe I have now said all that is at present necessary. I have said perhaps more than I should, and certainly more than I intended; I am not able to go farther. The most important point I wish to state is, that to give notice should be our first measure. Then let us protect our emigrating citizens, and our own frontier by stockade forts and such an increase of our military establishment as may be necessary; but I am against all other measures until that is done first.

JOHN C. CALHOUN.

From the National Intelligencer's report of the conclusion of the debate on the resolutions of Mr. Hannegan concerning the Oregon Boundary, which resulted in ordering them to lie on the table, we copy the following remarks of Mr. Calhoun:

Mr. Calhoun. I am resolved that my meaning shall not be distorted. I made no war-cry; I asserted a simple proposition; and I submit to the Senator himself, whether that proposition be correct or not. I said that all those who denied that the question can be settled by treaty, meant that it should be settled at the cannon's mouth. Can any one deny this? Is there a man within the reach of my voice who will dispute this assertion? And is this a war-cry, to announce what the Senator himself knows to be true?

By adopting these resolutions, you deny the power of this Government to settle the question by treaty; and, denying that power, you intend, as the only alternative, to resort to force. I make no war-cry nor peace-cry. I mean to assert that our duty obliges us to make an effort for a pacific adjustment of the question by negotiation. I regard the honor and interests of this country, and I say that no man can do, but I will not be precipitated into measures which I solemnly believe will lead us into a war, that may be, I hope, honorably avoided.

Sir, I do not intend to anticipate the discussion which will arise upon the resolution of the Senator from Ohio, in relation to the termination of the treaty.

I am ready for that discussion whenever it may come up; and I hold the Senator to be mistaken in that the propositions now submitted have no connexion with his own; for, in point of fact, we cannot settle the question by treaty under the Constitution of this country, it is of little importance whether notice be given or not. But if it can be settled by negotiations, if peace can be preserved consistently with the national honor, then there may be powerful reasons for the adoption of the resolution of the Senator from Ohio, as I shall be prepared to show when that resolution comes up.

PEACE AND WAR.—We finish to-day the great debate on General Cass's Resolutions. We call it "great," because an indication of opinion on a great question. In itself, the discussion is marked by no extraordinary brilliancy and no striking eloquence. Senators rather avoided display, and seemed to understand that a simple declaration of their opinions would be more interesting to the country than any amount of fine rhetoric. But the introduction of the Resolutions with such a speech as Gen. Cass's was in the worst spirit, if we must judge the spirit by the consequences. There can be no mistake that they were intended as a kind of Senatorial declaration of war—at least, that that construction will be given to them. And it will be hard to convince any sane man of the good sense of our rushing on in a course of unnecessary provocation, when in case of actual war, our whole business would be to protect ourselves from the assaults of the enemy. It seems that we might as well take up our defensive position now, and not reserve all our moderation for the time of actual hostilities. We snub and hiss at Great Britain, and then draw back into our shell, and enquire whether it is hard enough to stand the consequent knocking.—*Charleston Mercury.*

CAN IT BE TRUE? Jesse D. Bright, U. S. Senator elect from Indiana, is stated to be a slaveholder. Is this true? The Indiana Freeman says that he was the only slaveholder among the candidates for the Legislature, and was so elected. We suppose the Democrats will not neglect to demand his election necessary in order to demonstrate their devotion to the guarantees of the Constitution. Who can deny their holy reverence for Human Freedom, after they have given this Bright evidence of their sincerity?

MR. GIDDINGS'S RESOLUTIONS.

On Friday, the 19th Dec. Mr. Giddings of Ohio, introduced into the U. S. House of Representatives the following Resolutions, which were ordered to lie on the table, amounting to a rejection, without consideration.

Resolved, That prior to the adoption of the Federal Constitution, each of the several States composing this Union possessed exclusive jurisdiction over the institution of slavery within its own territory, with power to continue or abolish it at pleasure.

That, by adopting the Federal Constitution, no portion of the powers aforesaid were delegated to the Federal Government.

That the existence, maintenance, and continuance of slavery must depend exclusively upon the power and authority of the States in which it is situated.

That the Federal Government, possessing no powers except those delegated by the several States, are clearly destitute of all authority to establish, support, extend, or perpetuate slavery.

That all attempts of the Executive and of Congress to associate a foreign slaveholding people in making and administering the laws of this nation, are in palpable violation of the Constitution, destructive to the interests and the honor of the free States, and subversive of those fundamental principles on which this Government was founded.

That the admission of Texas into this Union as a slave State, allowing to each holder of five Texas slaves a political influence over the interests and the honor of the people of the Northern section of the Union equal to four of the citizens of our free States, will constitute an outrage upon the rights and the honor of those States unequalled in the history of civilized governments.

That no act of the Federal Government can impose any obligation whatever upon the free States to unite with Texas upon terms so unequal and unjust, and so palpably opposed to their constitutional rights, and subversive of their reserved powers.

That a voluntary surrender by the free States of their interests, their political rights, and their sacred honor, to the keeping of foreign slaveholders, would prove them unworthy of the trust reposed in them by their revolutionary ancestors.

NATIVISM.—LEVIN—DANIEL O'CONNELL.

A debate took place on Nativism the other day in the House, from which we take the following passage. Mr. FARR of Ohio on the floor in reply to Mr. LEVIN.

The gentleman had told the House that this Native American party had originated from a letter written by Daniel O'Connell, in Ireland, to his countrymen in Cincinnati, exhorting them to throw their ballot in such a manner as to put down a certain institution, which was covered by the compromises of the Constitution. The gentleman and speaker had been talking about the "Irishman," and he did not know but this might be a touch of his own knowledge on that subject. [A laugh.]

Mr. LEVIN here interrupted to explain. He had said that such had been the origin of Native Americanism in the State of Pennsylvania. Mr. F. resumed. Be it so; but surely there is no man here without personal acquaintance with a disreputable fellow as far as we can be allowed to say so) a more ridiculous reason for the formation of any party in the world. What? Because a foreign denagogue had written to certain friends of his in this country, advising them to throw their votes in a particular manner to suit his wishes, therefore a Native American party must be formed? Is that the reason to prevent the effect of his recommendation? Mr. F. believed that a greater denagogue than Daniel O'Connell never breathed the breath of life—a man who was sucking the blood of his own people, and seeking to interfere in the concerns of ours; but must we therefore get up a party in this country to denounce the foreign denagogue? and that without the least evidence that he had done any wrong? He said that he had seen one of these Irish immigrants who had written to his countrymen, and he said that he had seen the Irish Abolitionist.

[Several voices here exclaimed "Good!"] One might as well look for a black man, for every Irishman in the West well knew that the destruction of that institution involved the destruction of this Union. What did Massachusetts wish that foreigners should be excluded because they were opposed to a Southern institution? Was it Massachusetts who wished to get up a party for the purpose of sustaining that institution, and opposing its opponents? Had she really believed that Daniel O'Connell could exert such an influence as by that letter he attempted to exert, Massachusetts would have interfered to prevent it? Massachusetts do this! That State from which and proceeded the first resolution for the dissolution of this Union, if Texas should be admitted into it!

ANNEXATION OF CUBA.

[Washington correspondence of the Kennebec Journal.]

WASHINGTON, Dec. 27, 1845.

I understand that Mr. Levy in the Senate to-day has withdrawn his resolution to negotiate for the purchase of Cuba. In the moment of exultation over the admission of Texas, he incautiously exposed the next great acquisition in contemplation, forgetful that the secret is necessary to this case. The planter of Cuba looks to the United States as his only power to protect his slavery. They are apprehensive of England, whose embrace is fatal to their peculiar institution. The government of Spain would be powerless to protect them in the event of an European war. The annexation of Cuba is now a cherished object with our slaveholders, and having now a decided majority in the Senate, by the addition of Senators from Florida and Texas, they are able, with the assistance of three or four such free States as New Hampshire, Maine and Illinois, to command two thirds of the Senate, so as to ratify a treaty of purchase, though the amount paid were fifty millions of dollars. Cuba would add some four or six slaveholders and fifteen or twenty Representatives to Congress, making a great preponderance of the slaveholding interest in this Republic, without the aid of any more Mexican provinces.

ANNEXATION OF CUBA.—The proposition to open negotiations with Spain for the purchase of Cuba, was withdrawn by the member of the Senate who introduced it—the purpose for which it was introduced being accomplished. Mr. Levy is a Senator from Florida. He intended, simply, to plant a seed in early spring time—that, through the course of a warm and growing summer, it might grow, and be ready for the sickle by harvest.

The offering of such a proposition in the Senate of the United States, with the remarks made upon it—and the reception it met with throughout the country—will fasten themselves upon the public mind, and set men to thinking—and a thinking—and a talking—and a writing—and in other parts of the world. The movement thus ended in the annexation of Texas, and all other great revolutionary movements, commenced in a similar unpretending, jeering and laughable way.

Mr. Levy knew what he was about, and the people also knew what Mr. Levy was about. Both are crammed full of knowledge.—*New York Herald.*

IT IS THIS indeed no joke, but a real feeler. Bennett is entirely correct. The seed of Cuban annexation has been sown, and will in due season ripen—laugh as the incredulous, servile and besotted North may. We are a ruined nation.

ADMISSION OF TEXAS INTO THE UNION.—The joint resolutions approving the new constitution of Texas, and admitting her into the Union, as well as the bill for extending the laws of the United States over Texas, were this day signed by the President of the Senate, and then signed by the President of the United States. They will be transmitted immediately to Texas by the President, through Capt. Todd of the late Texas navy, now in this city. A bill passed both houses to-day, unanimously, to establish a collection district in Texas, and for other purposes; thus organizing a revenue system for Texas.—*Washington Union.*

THE LIBERATOR.

BOSTON, JAN. 9, 1846.

THE POOR OF ENGLAND.

BOSTON, 12 MO. 19, 1845. (1)

W. LLOYD GARRISON, Esq.

ENTERTAIN FRIEND.—In your paper of this date, you observe: "that to attempt to run any parallel between the condition and liabilities of the poor of England, and those of the slave population, and especially to strike the balance in favor of the latter, is most preposterous, and an insult to the instinct and common sense of mankind."

This is your opinion—assertion—but no proof is offered. (2) Whatever may be your motives in forming so low an estimate (3) of the intense misery, physical, mental and physical, of the ground down millions of Great Britain and Ireland, I am persuaded, if you had given due attention to the accounts of the sufferings there, (4) you would not have uttered the opinion above quoted.

Almost every intelligent person acquainted with the facts, and whose vision has not been perverted by the contemplation of American slavery alone, (5) would believe it "preposterous, and an insult to the instinct and common sense of mankind," to assume a balance in favor of the miserable, degraded millions of Great Britain, whether mental, moral or bodily degradation is considered. (6)

If James Haughton and other reformers of his cast really feel impressed with the infernal treatment of England and Ireland's sons, why do they not propose a World's Convention in their favor? (7) Why are they not constantly operating on Parliament for relief? (8) Why are abolitionists so sensitive, when any suffering that that of Africa is named? (9)—Why was the consideration of all misery, except that of American slavery, shut out peremptorily of the World's Convention of 1840? (10) It was this position that caused Carlyle to brand that Convention as "long-eared." (11) Look at the sufferings in England's Eastern possessions; look at them at the very threshold of British power; look at them everywhere subjected to her grasping, iron rule; and misery and slavery enough will be found to wake up the whole Christian world. (12)

It is charged, in an extract in your paper of to-day, that the Quaker mission have become conservative, since their arrival within certain influences unfelt on the other side of the Atlantic. No doubt of it. It is very easy for philanthropists on the other side of the water, sitting under their own vine and fig-tree, with none to molest or make afraid, to expend themselves on American misery, (13) and the curses of the American Union; for it is popular there, and touches no interest. But, to be consistent, these transatlantic reformers, instead of shutting out of a World's Convention, a very numerous suffering class, having at least strong claims upon their sympathy, ought to use strong, unremitted exertions to obtain parliamentary action to alleviate suffering. Until they do so, and until the friends of humanity here and there, manifest more willingness to have sufferings of every description considered, the world will have little confidence in their special efforts to abolish American slavery. While men generally admit the enormous evils of African slavery, (14) while they would join in any attempt to remove those evils approved by their judgment, and while they grant that English suffering is no excuse for African slavery, they can yet see no consistency in the reformers of England manifesting so great anxiety for the African misery, while very little is done in an organized public way to alleviate the distress, or reform the miserable, corrupt institutions of their own country. (15)

However great my confidence may be in your opinions, I must ask for something more than assertion to convince me that it is either preposterous or an insult to the instinct of mankind to throw the balance in favor of American slavery. (16)

With a request that you will publish this, and in the hope that the law of kindness may universally prevail, I am, sincerely yours,

JAMES MITCHELL.

(1) We are not aware that Mr. Mitchell is a Quaker; though he dates his letter like one. The "Esq." which he appends to our name is not Quaker-like.

(2) The burden of proof, in this case, does not rest on us, but on Mr. Mitchell. Not wider are the poles asunder than is the condition of the poor of England and that of the slaves of America; and he who wants us to prove this, must either be grossly ignorant of what slavery is, or one of those who strain at a gnat, while they easily swallow a camel.

(3) Our estimate, in the instance alluded to, is not a low, but a just one. It is our correspondent who forms a false estimate of the deprivations and sufferings of the slave population.

(4) It is the close attention we have paid to the situation of the two great suffering classes, here brought in contrast, that compels us to differ so widely from J. M.

(5) A profound contemplation of American slavery, and a hearty determination to effect its overthrow, instead of perverting the vision, or weakening effort in regard to other forms of cruelty and oppression, produce a directly opposite effect.

(6) It is an impeachment of the intelligence and candor of J. M. for him to reiterate this absurd declaration. Extreme poverty is a bitter thing, and hard to borne; but with personal freedom, it is infinitely to be preferred to an abundance of food and clothing, with personal slavery. So truly affirms the poet—

"Better to sit in Freedom's hall,
With a cold damp floor and mouldering wall,
Than to bend the neck or bow the knee
In the proud palace of slavery!"

We advise Mr. Mitchell to call at 25 Cornhill, and purchase a copy of the pamphlet, entitled "SLAVERY as it is, by the testimony of a thousand witnesses," chiefly slaveholders, and then let him try to run a parallel, if he can, between the condition and liabilities of the poor of England, and those of the slave population.

(7) The profound ignorance of Mr. Mitchell, in regard to the character and humane labors of James Haughton and other reformers 'abroad,' must be his apology for casting such unjust imputations on them. Nobler spirits this broad earth does not contain, ever relieving the poor and needy, ever testifying against injustice, ever taking the side of the oppressed against the oppressor. Let Mr. Mitchell read the many response of James Haughton, in the "Liberty Bell," (see our first page), to the pro-slavery appeal of the Lexington ruffians who endeavored to suppress C. M. Clay's paper, and feel rebuked for his ungenerous reflections on one of the truest philanthropists who have ever lived to save and adorn mankind. Hear what Mr. Haughton says:—"While we strive to bring the power of enlightened public opinion to bear upon the unjust acts of American slaveholders, [?] we should be diligent in laboring for an abatement of the evils which afflict our own poor. He who sends his sympathies across the ocean, and is deaf to the cries of sufferers at home, is a hypocrite, and deserves not to be trusted." And we will add to this noble sentiment, that he is a greater hypocrite, and less to be trusted, who in this country pretends deeply to sympathize with the poor of England, yet is deaf to the cries of three millions of his own countrymen, who are not only scantily clad and wretchedly fed, but are registered by law as goods and chattels, driven to their unmercantile toil under the bloody lash, bought and sold like cattle in the market, and utterly excluded from the pale of all legal, all human protection. As to a World's Convention,

in aid of the poor in England and Ireland, if it should be called, we do not believe it would be attended by one of those on this side of the Atlantic, who find it so convenient to denounce the English government for its injustice, while they care nothing for the unparalleled atrocities perpetrated by our own; but we are certain that such men as James Haughton would be sure to be present. We again repeat that it is idle, it is a mockery, to make any comparison between the treatment of the African race, and that of any other portion of the World's population. They are as unlike, in severity, as the tortures of the Inquisition and the stings of a wasp—as the Asiatic cholera and a catarrh.

(8) They are—in various ways, and by efficient instrumentalities. They are the friends of free suffrage, of the anti-corn-law movement in behalf of free trade, of the temperance movement, and in Ireland of repeal. They cherish no ill will toward this country, but are among its best friends. They have repudiated national caste, and hail with joy the brotherhood of the human race. We speak of the class of abolitionists distinctly referred to by our correspondent; for there are abolitionists merely in name on both sides of the Atlantic. Thank God, the poor of England are not so enslaved that they may not freely rehearse their woes in the ear of the nation, and associate together to influence the action of Parliament. They can exercise the right of petition; they can lift up their voices together; they can make use of the press; they can demand justice, and be respectfully heard. Then, their personal liberties are safe; there is one law for rich and poor; their bread is secured from invasion; the husband may rest his wife insulted by the proudest peer of the land; parents and children are not treated like marketable commodities; there is no law making it a penal act to acquire knowledge; they may learn to read, and read what they please; they work for wages, however inadequate, on their own contract, and have a right to starve, if they do not choose to labor. Is it so, Mr. Mitchell, with our own slave population? May they recount their sufferings aloud? May they associate together for redress? Do they enjoy the right of petition? Can they make use of the press? They have voices—but when have they dared to speak? Personal liberty they have none; they have no legal protection, because they are not allowed to testify against those who do them an injury; in Virginia, they are capable of committing more than seventy capital offences, while the white people can commit only two or three; homes and firesides they do not possess; their wives they must see polluted and scourged without a murmur; their children are sold in the shambles, with cattle and swine; they may not acquire a knowledge of the alphabet, except at the peril of their lives; and they are driven to their daily tasks under the lash of fiends, called overseers and drivers. Most truly did John Wesley brand slavery as "the sum of all villainies." Justly did William Pitt declare: "Slavery is a system of incurable injustice, the complication of every species of iniquity, the greatest practical evil that ever has afflicted the human race, and the severest and most extensive calamity recorded in the history of the world." Undeniable is the assertion of Wilberforce:—"Slavery is the full measure of pure, unmixed, unalloyed wickedness; and according to all comparison or comparison, it stands without a rival in the secure, undisputed possession of its detestable pre-eminence."

Boldly did Rowland Hill assert:—"Slavery is made up of every crime that teaches, cruelty and murder can invent. If the slaves think of our general character, they must suppose that Christians are devils, and that Christianity was forged in hell. Shall we call ourselves Christians, or devils? Can a race of devils plot against us worse than we do against them? Therefore it is that we can never allow political oppression to be, either in form or fact, all comparable to chattel slavery; and therefore we respond to the appeal of the great champion of Ireland's poor, when he exclaims, in the spirit of righteousness indignation: "Join with me, friends of freedom, friends of humanity, in consecrating to eternal infamy the owners of slaves in the republic of North America. Base wretches! should we shout in chorus—base wretches, how dare you profane the temple of national freedom, the sacred fane of republican rites, with the presence and the sufferings of human beings in chains and slavery?"

(9) It is not true that they are thus sensitive, except when they see the cloven foot of pro-slavery revealing itself under the guise of a pretended sympathy for the poor in England, and when the stupendous falsehood is proclaimed, that the rage of freedom is less endurable than the fetters of slavery.

(10) That Convention was held for a specific purpose—the abolition of slavery and the slave trade; and it performed its appropriate work. But no one in that body was prevented from speaking against the existence of all misery.

(11) Carlyle's testimony is good for nothing. He is a privileged literary scoundrel, a dealer in insulting and opprobrious epithets. However short his own ears may be, he is utterly destitute of true human sympathy, either for the poor of England, or the slaves of America.

(12) Very afflictive, certainly, and deserving of all possible execration. What shall we say of the "grasping, iron rule" of this slaveholding government?—Where are the red men of our wilderness—where the Seminole Indians of Florida—where the Cherokee and Choctaw? How and for what purpose has Texas been annexed? What is the talk respecting the possession of California, Mexico, entire Cuba, and Hayti, in order that slavery may be perpetuated?

(13) Yes, and quite as easy, Mr. Mitchell, for similar philanthropists on this side of the Atlantic to expend themselves on English misery! As for the Quaker embassy alluded to, we knew the character of the men constituting it before they came over, and they have behaved precisely as we expected and predicted. They are not, and never were, uncompromising abolitionists.

(14) True, they "generally admit these enormous evils," and then as generally strike hands with those who cause them—politically, elevating them to the highest offices, and religiously, endorsing them as the disciples of Christ! It is all cant and imposture.

(15) "The reformers of England" are busily engaged in effecting a change in "the corrupt institutions of their country"—but may they not also bear their testimony against American slavery?

(16) And we assure Mr. Mitchell, that something more than his assertion is needed to satisfy us that it is better to be in slavery in the United States, than in poverty in England! Let him give us the proof—let him run the parallel—and then will be the time for us to marshal our evidence on the other side of the question.

MARRIED.

In New Brighton, Pa., on the 21st ult., at the house of Miss A. Townsend, STEPHEN S. FOSTER, of New Hampshire, to ABBY KELLEY, of Massachusetts.

The following is an extract from a letter received at Quebec by Messrs. Tatu & Co., dated River Quille, Dec. 23, 1845:—

"A boat from Green Island, with fifteen men on board, was fast in the ice, and every soul on board perished. It is also reported that 16 men have been found frozen to death on Red Island."

Mass. Ninth Congressional District.—Full returns from the District give for Hale, (W.) 3850; Pierce, 3295; Wharton, 634; Scattergood, 110. The majority against Hale is 561, and his net gain since the last trial is 736. The vote of the District is a third less than at the November trial.

ENGLISH MONOPOLY AND SUFFERING.

FRIEND GARRISON: Will you have the kindness to give a place in your columns to

POETRY.
From the Liberty Bell.
SONG TO THE FRIENDS OF FREEDOM.

BY ELIZA LEE FOLGER.
Heart to heart, and hand in hand,
Round together let us stand,
Storms are gathering o'er the land,
Many friends are gone!
Still we bravely march right on!
Right on! right on! right on!
To the Pilgrim spirit true,
Which no slave nor master knew,
Onward! faithful, fearless few,
Liberty's the prize!
Full of hope that never dies,
Spirits of the free arise!
Arise! arise! arise!
Will you your New England see
Crouching low to slavery?
Rise and say it shall not be!
More than life is at stake:
Rise, and every feather break!
Every free-born soul awake!
Awake! awake! awake!
Listen to our solemn call,
Sounding from Old Faneuil Hall,
Consecrate yourselves, your all,
To God and Liberty!
On your spirit's bended knee,
Swear your country shall be free,
Be free! be free! be free!
Heed not what may be your fate,
Count it gain when worldlings hate,
Naught of hope or heart ache,
Victory's before!
Ask not that your toils be o'er
Till all slavery is no more,
No more! no more! no more!
Welcome, then, the crown of thorns
Which the faithful brow adorns;
All complaint the brave soul scorns,
Burdens are its choice,
While within it hears a voice
Ever echoing, rejoice!
Rejoice! rejoice! rejoice!
Soon, to bless our longing eyes,
Freedom's glorious sun shall rise;
Now it lights those gloomy skies
Faintly from afar,
Faith and love her heralds are,
See you not her morning star?
Hurra! hurra! hurra!
West Roxbury, Mass.

CLAY'S WIFE AND MOTHER.
Every one of these handbills was dictated by me to an amanuensis, whilst my hands and head were continually bathed with cold water, to keep the fever down to a point below the delirium. Every relative believed I would be murdered on Monday, and all but my wife and mother advised me to yield up the liberty of the press; but I preferred rather to die.—CLAY'S M. CLAY.

Blessed be that wife and mother!
Woman's words are still the oil
For the torch, when fails another,
In the night of bitter toil!
Woman's words are 'half the battle',
When the strife grows fierce and strong!
Heard as music, 'mid the rattle
Of the crucifying throng.
'Give me,' cried the gallant sailor,
'Thy sweet name, my lady fair!
It shall stir to deeds of valor
For some victim of despair.'
Let the thunders of the million
Break from clouds of pent up wrath!
Underneath love's broad pavilion,
Smiles will greet the lightning's path.
Blessed be that wife and mother,
By the couch of Freedom's Son!
Thou art strong, heroic brother!
Be the cry, 'On, Stanley, on!'

From the Liverpool Mercury,
BY BAKER LANE.
Tears all o'er the land are flowing,
Hearts are breaking in despair,
Cheeks are blanched, or fiercely glowing,
Brows are knitting—then beware!
Men of power, look round ye,
Draw the veil of state aside—
Oh, what sights of woe surround ye!
Look and tremble, men of pride!
Let no false ambition blind ye,
For the gulf is yawning near;
Let not suff'ring sternly bid ye
Unprepared in eye and ear!
Lest, with arm o'er-nerved by madness,
Tearing your false veil away,
Suff'ring, yesterday all adieu,
Prove a frenzied fiend to-day!
Men of power, One rules o'er ye,
Him we kneel to, Him on high;
Almighty God, we bend before thee;
Justice! Justice! hear our cry!
Justice! Justice! be it spoken
Over all the groaning land,
Till oppression's temple broken,
Justice on the ruin stand!

THE IDEAL FUTURE AND THE REAL PRESENT.

BY JAMES RUSSELL LOWELL.
O, whither, whither, glory-winged dreams,
From out life's sweat and turmoil would ye bear me!
Shut, gates of Fancy, on your golden gleams,
This agony of hopeless contrast spare me!
Fate, cheating glow, and leave me to my night!
He is a coward who would borrow
A charm against the present sorrow
From the vague Future's promise of delight:
As life's alarms nearer roll,
The ancestral buckler cracks,
Self-clanging, from the wall,
In the high temple of the soul:
Where are most sorrows, there the poet's sphere is,
To feed the soul with patience,
To heal its desolations
With words of unshorn truth, with love that neve wearies.

SONNET.

TO STEAMBOATS, VIADUCTS, AND RAILWAYS.
Motions and means, on land and sea at war
With old poetic feeling, nor for be judged away!
Nor shall your presence, however 't it may
The loveliness of Nature, prove a bar
To the mind's gaining that prophetic sense
Of future change, that point of vision whence
May be discovered what in soul ye are.
In spite of all that beauty may disown
In your harsh features, Nature doth embrace
Her lawful offspring in Man's art; and Time,
Pleased with your triumphs o'er her brother Space,
Accepts from your bold hands the proffered crown
Of hope, and smiles on you with cheer sublime.

REFORMATORY.
INSTALLATION OF THEODORE PARKER.
Extract from a Letter.

Boston, Jan. 4th, 1846.
Last evening's Transcript having given notice that Mr. Parker would to-day preach a sermon appropriate to the commencement of his ministerial life in Boston, I went, contrary to my usual custom, before the commencement of the service, and was fortunate enough to obtain one of the last of the good seats remaining unoccupied. The house filled rapidly, and when the services commenced, not only were all the seats of house, gallery and orchestra filled, but the aisles were filled with people sitting on stools, and the passages on each side of the orchestra seats, with the spaces behind the seats of house and gallery, were crowded with people standing. It was a hopeful and beautiful sight.

After the singing of the first hymn, John G. King, who has been the chairman of various preliminary meetings, came to the desk, and, while the committee of the new society, ten or twelve in number, and Mr. Parker, rose and stood near him, read a short and well written address, of which the purport was as follows.

He said that the society which was just commencing its existence owed its origin to that liberal spirit, and that hostility to religious freedom, which had excluded Mr. Parker from the pulpit of Boston. That ten months ago, at a meeting of gentlemen who wished truth and inquiry to have free course, it had been determined and formally voted, 'That Theodore Parker shall have an opportunity to be heard in Boston.' In pursuance of that resolution, the Melodeon had been hired and Mr. P. invited to preach there for one year. In the ten months that had elapsed since that time, they had had ample opportunity to judge of the excellence of his instructions and the value of his services as a minister. Many had found themselves profited by a regular attendance on his preaching, and they now desired to show their sense of its value, and secure to themselves the future benefits of it, by inviting Mr. P. to become their minister. They had already done this, and he had accepted their invitation, and it was in the commencement of this relation of minister and people they now met together.

They had carefully considered by what means and with what formalities this new relation should be formed and published. And they had fixed, as most satisfactory, upon the old Congregational custom of the people settling their own minister, without asking either license or assistance from either Priest, Bishop or Council. The 'Charge' they were quite willing to dispense with, preferring rather to trust to the conscience of their minister for security that he would do his duty by them; the 'Right hand of Fellowship' hundreds were ready and willing to give to Mr. Parker, with a heart in each hand, and that office therefore needed not to be performed by any one, and to make the reality of this—'vot to the world, a question would be proposed to them, which they were desired to answer by rising. As many of the audience were desirous to form a new religious society with Mr. Parker for their minister, would now arise. (A large number rose.) Would Mr. Parker accept the invitation thus given him? (Mr. P. bowed in assent.) This mutual agreement was then declared by the speaker to have completed the contract and the organization.

Mr. Parker then read, in his most serious and emphatic manner, the parable of the sower, and then, without naming any text, he proceeded to read an admirable discourse on the essential characteristics, the purposes, and the duties of a church. He said a church was a number of people combined together for religious improvement, and a Christian church was one which sought to accomplish this by following the precepts and imitating the example of the man Jesus Christ, a true Son of God, who became one in spirit with the universal Father by living a life of perfect obedience to him, and who thus forms our best earthly model. He showed how far churches calling themselves Christian, both in ancient and modern times, had fallen short of this model, and how urgent was the duty of the newly formed society to make themselves worthy of their name by an active cultivation of the Christian virtues, and a vigorous practical protest against the sins, especially the popular and prevalent sins, of the community, the age, and the nation in which they lived. He specified as among the absolute duties of such a society, opposition to intemperance, slavery and war, a system of active operations for the benefit of the poor, the ignorant and the vicious, the promotion of general education and religious knowledge, and generally, improve their fellow-creatures, and most those who most needed help. The ignorant and the vicious have special claims on us for the aid they respectively need. They are treated as the foes, though they are in most cases the victims, of society. Every almshouse and every jail is a standing reproach to the church, which should, by the previous employment of better means, have prevented its existence. And when the poor forsake a church, it was conclusive evidence that God had long before forsaken it.

He spoke of the prevalent custom of praising dead prophets, while we denounce and persecute living ones, and showed the importance of sustaining with timely aid those reformers who, though treated with contempt and opposition by this century, will be the heroes and the prophets of the next, when no marble will be found white enough, and no gold pure enough to record their names and their merits. And in this connection he made a pointed allusion to Mr. Pierpont, who had been driven from the city and the State, in consequence of his uncompromising denunciation of the popular sins.

He alluded with great satisfaction to the large proportion of young men and young women in his audience; for, said he, the old man who gets a great idea can carry it but to his grave, while the young man carries it into his life. He urged them by personal purity and excellence, and active labor for the welfare of others, to make themselves a truly Christian Society, and proposed that on Sunday afternoons they have a free and informal meeting for devotion, for mutual acquaintance and conference on their wants and duties, and for inquiring into the best means of doing good, and making the needful arrangements for it.—C. S. W.

SUMNER'S PEACE ORATION.

Extract of a letter from a venerable friend of peace in the country, to his nephew in Boston:—

I have just read Mr. Sumner's Oration, to which you refer. It is a first rate production, not only for the richness of sentiment it contains, but for the light and intelligence it throws upon the progress of society. It ought to be placed in the hands of every man, woman and child, capable of understanding, in the Commonwealth. I have received an impression that this address was to be published in a cheap form, for extensive circulation. You may learn by inquiry, if that is the fact. If so, I will take one hundred copies, for I wish you would procure some twelve or fifteen copies for me to place in our district and Sunday school libraries. Such writings cannot fail of doing good. Don't fail of seeing Mr. Sumner. It will do good to know that you have seen him. Why I had rather see the hinder part of his garment, as he was passing by, than to see the Captain General of the army and navy of the United States of America. It is to be hoped that Mr. Sumner will not throw by his pen, now that he has so admirably addressed the city authorities of Boston, a spirit of so much in accordance with that of his Heavenly Master; but that he will, with renewed energy, wield his pen for the people, the whole people; and, like the natural sun, cause his light to shine on the evil and the unthankful, on the wealthy and penniless, and not place his light under a bushel.

EXCOMMUNICATION FROM A PRO-SLAVERY CHURCH.

Mr. GARRISON:
DEAR SIR—As I have long been a member of a (so called) orthodox church in this city, I have had a good opportunity to see the workings of unrighteousness in the same; and as my connection with it has now terminated, I wish to lay certain facts in relation to it before your readers.
My understanding was first enlightened by seeing their hostility to the anti-slavery cause. I soon found that there was no liberty of speech in any of their meetings; and I saw, if I would be a consistent friend of the slave, that I must come out of them altogether, and wash my hands from their iniquity and cruelty toward the millions who are groaning in bondage. I accordingly went to the minister of the church of which I was a member, the Rev. NATHANIEL ADAMS of Essex-street Union Church, Boston, and told him I wished to withdraw from it, on account of its pro-slavery character. I attempted to talk with him in relation to the great reforms of the day, but not a word did he incline to say, except that he supposed talking would avail nothing—that the providence of God would bring it all right—meaning that I should be so foolish or compromising in principle, some time or other, as to come back and join them again in their hollow religious observances and pro-slavery communion. He said he would bring the case before the committee. I went to the meeting that evening, thinking if there were to be anything done in my case, I would like to be there myself. While there, he made an appointment for a fast, and read a chapter in Hosea, which had no more to do with the real objects of a fast, than light with darkness. In the course of the meeting, I took up a Bible, and opened to the 58th chapter of Isaiah; and as I saw that their fast was to be another abomination and mockery, I thought I would say something concerning the one recommended in that chapter. I got up to speak, but had no sooner begun than the said Rev. Nehemiah Adams rose, and told me he did not wish me to speak. I replied, that I was a member of the church, and felt that I had a good right to speak as he or any other person. I asked him to read the chapter referred to, but he took no notice of my request. At the close of the meeting, he requested the examining committee, with myself, to remain. We did so, and he stated to them the case, saying that he did not consider it proper for me to speak. After some conversation, in which I freely expressed my mind in regard to the likeness which existed between the modern clergy, as a body, and the ancient Scribes and Pharisees, who would neither enter the kingdom of heaven themselves, nor allow others to do so, we separated.

Without going minutely into all the subsequent proceedings, after a few weeks, the following vote of excommunication was sent to me, which you will please to put on record in the Liberator, as an item in the religious history of the times:—

At a meeting of the Union Church, Friday evening Nov. 25, 1845, the following report was laid on the table:—

Whereas, Mr. Seward Mitchell, a member of this Church, has asked to be dismissed therefrom, but not to be recommended to any other church, and gives as his reason for making this request, that this church, with other sister churches, is in error and sin, because it does not hold certain opinions on several controverted points of public interest;
And whereas, he shows a disposition which is far from the peace and quiet spirit of piety, leading him to rail against the churches of Christ and the Christian ministry, and has also absented himself for some time from the stated worship of God in our sanctuary, and from the Lord's supper;
And whereas, fraternal efforts have been made in vain to convince and persuade him;
Voted, That the said brother Seward Mitchell be, and he is hereby excommunicated from this church, as a covenant breaker and rebel.

Voted, That the Clerk notify Seward Mitchell that the church will set on his case on Friday evening, Dec. 10th, and that he then appear and show cause (if any) why the above should not be adopted.
Attest: WILLIAM V. ALDEN, Clerk.

Accordingly, on the evening named in the letter, I appeared before the church meeting, and then there to answer to the *heinous* charges brought against me. I attempted to give them the reasons why I had left them, stating that I considered their letter as of small importance, in comparison with the other things I had to say, and that I wished the privilege to be fully heard. I then spoke of their fast as being contrary to the word of God—of their inhumanity to the slave; reminding them that not even a prayer had been offered in their behalf—not an anti-slavery notice could be read in the pulpit, not even a peace notice, because the meeting was to be held on the Sabbath, that day being too holy for acts of good will, and on which to do good. I told them of their connection with slavery; that a man-stealer, with his hands dripping with the blood of his fellow-man, was permitted to come to their communion table as a Christian brother; that thus they were in fellowship with the unfruitful works of darkness, and that their minister did not rebuke them.—Ac. &c. I next alluded to the last meeting of the America Board, in support of the declaration, that the clergy of this country, as a body, were a brotherhood of thieves; and I challenged any one to get up, and disprove the charge. If he could, I would sit down, and say no more. But this was not the way they choose to meet the issue: their only reply was in sneers.

I then told them that I had an excellent article, written on the Report of the Board respecting communion with slaveholders, which I wished to read. But objection was strongly made; and if it had not been for Mr. Staten, who said I ought to be heard through, I should not have been permitted to read at all. The article I refer to is the one published as editorial in the Liberator of Sept. 19th, 1845, entitled 'The Brotherhood of Thieves,' and which is full of impressive truths. I finally commenced reading, and read on till I got near the bottom of the first column, when they could endure it no longer. Deacon Thayer rose and asked the reverend dictator in the desk, if they must bear that any longer. Another person said he was pained to hear such talk. It was Noyes F. Hawes, a strong Liberty party man, and a man who has made loud complaint against the church—but I believe the church is much dearer to his heart than the cause of suffering humanity. I do not think there was one who said more to cause me to be stopped than this same Liberty (!) man. Nevertheless, I read on a few lines more, when some one rose and said that the church ought to be protected from such abuse. Then the reverend dictator himself got up, and said I should not speak another word, unless it was the vote of the church. I asked them why they did not let me, in a Christian and honorable manner, and let me proceed. But, no—they were determined that I should speak no more.

When Mr. Adams put the question, about three fourths voted that I should not proceed any further. Only one that I saw dared to vote in my favor—Mr. Marcus Howe, a shoemaker, and as honest a man as there is among them; and God grant that his eyes may soon be opened. Mr. Adams then requested me to leave the vestry. I declined doing so; when deacon Charles Scudder, hardware dealer in Pearl-street, asked if they could not get a police officer. They then passed a vote of excommunication, to which I responded 'Amen!' I was again requested to leave. I told them it was not in their power to exclude me from the church of Christ; upon which the Rev. Mr. Adams reminded me that the law would take hold of me, if I said any more.

Should this fall under the eye of any who are members of that church, I would most earnestly entreat them to come out from it, after they have faithfully testified against it. I had been a faithful member of the church for more than twelve years.

Yours, for suffering humanity,
SEWARD MITCHELL.
Boston, Dec. 15, 1845.

FROM THE N. Y. JOURNAL OF COMMERCE.

THE CHRISTIAN ALLIANCE.

A new paper has come to us from Boston under this title, recommended by Dr. Beecher, Mr. Kirk, and several other eminent clergymen of that city. The editors announce their paper as 'independent of sect or party, designed to promote the Union of Christians against Popery.' We should like to know if the editors have made up their minds, whether they intend to war against popery as an existing thing, with its head at Rome, or against the principle, wherever found, upon which the wrongs of that system are built. For instance, do they intend to deny the 'divine ordinance' and regular succession of an 'authorized and educated ministry' as a principle, or only the particular mode of succession and authority adopted by Romish Popery? Do they intend to reject the necessity of consecrated hands to the validity and effect of sacraments, as a false principle, or only false when adopted by Rome? Do they intend to reject the idea of consecrated houses, and consecrated desks, as adding efficiency to truth, or only the mode of consecration practised by Rome? Do they intend to combat the opinion that organized associations of professed Christians are of Divine appointment, and the authority of Jesus Christ sanctioning what they do, or only this opinion in reference to Rome? Do they mean to resist counsels for the establishment of articles of faith, and for the authoritative government of the churches, as a general wrong, or only wrong at Rome? Do they intend to deny the power of the councils to confer authority to preach the Gospel, and take away that authority from silence preachers, as a general usurpation, or only so when exercised by Rome? Do they intend to say that all councils or collections of ministers who shall declare themselves 'Courts of Jesus Christ,' are guilty of falsehood and profanity, or that Romish priests alone are so guilty when they declare? Do they believe the Bible to be a perfect rule of faith and practice, and that the right of each individual to judge for himself is inalienable and perfect, so that all persecution, of every sort, for opinion's sake, is a violation of individual rights, or that the manner of Rome alone is wrong in this respect, and her particular modes of persecution alone to be denounced? Do they intend to maintain that every man has a right to select his own teachers, and that associations of men have the same right, the world over, or that this right exists at Rome alone, and that the contrary doctrine is an usurpation there only? If the editors really intend to go against error and superstition, and the arrogance of domination on a broad scale and wherever found, and will say so, we should like to give them some small jobs to do by way of clearing the ground so as to get the things at Rome with better effect. But if they only intend to fight against Romish Popery, then we have no particular wish for their help. However this may be, we do not think it at all necessary, or possible, to array any more union of Christians against Romish Popery than now exists.

The following report to first day Sabbatarians is from the Sabbath Recorder, a paper ably conducted by Seventh-day Baptists in New-York:—
SABBATH ACCIDENTS.
We copy the following items for the instruction of such persons as think that accidents all occur on Sunday. They were clipped from one paper, where they followed each other.

A young man by the name of Horace Banning, who had been employed some time in the Essex cotton mill, was run over on Saturday evening, by the railroad train between Rowley and Ipswich, and killed. He bought a ticket in Rowley, for Boston, and while there in motion, or having come out on the platform for some purpose, and accidentally fallen off. He was a native of Hartford, Conn., and about 23 years of age.

On Saturday forenoon, a sad accident occurred on the Lowell railroad, near the Woburn station. A man by the name of Conner, Constable at Lowell, was on his way on the down train to attend a court at Cambridge, and on meeting the up train, was informed that he would not be needed as a witness. At this moment, he attempted to jump over the up train, when by some misadventure he fell under the wheel of the car, which passed over him, mangle his legs in such a manner, that the amputation of both of them was soon after deemed necessary.

On Saturday afternoon, as Mr. Hayden of South New Market, was riding in a sleigh with his wife and child, and another lady, when approaching the railway crossing at New Market Village, the downward train from Portland, being about to pass, he stopped his horse—but suddenly the horse sprang forward, and brought the sleigh in contact with the engine. Mrs. Hayden and child were killed instantly. The other lady was considerably injured, but Mr. Hayden escaped unhurt.

On Saturday last, a young seaman, son of Capt. Lane, of the bark Mary Boughton, at Boston, fell from aloft on the deck of that vessel, and was instantly killed. In the same city, on the same day, Mr. Johnson, master mason, fell from a staging and was instantly killed.

JOHN AUGUSTUS.

One of the Boston wags gave, he once heard, the following dialogue:—'Give me on other day, the Liberator, please.' 'It is a specimen only of what, to our knowledge, is frequently done by the friend here mentioned. We do not print it, to trumpet forth the good which Mr. Augustus is doing, but to let the world see that there are those who believe in 'serving sinners,' literally; and are trying to do it. And we earnestly hope that the same he has acquired by his unique mode of doing good, will not interfere with the simplicity of his character, nor the integrity of his heart.'

Ann—was called for sentence, convicted of petty larceny, which brought Mr. John Augustus to his feet, and the following is the substance of what followed:—
Mr. Augustus—I thought, your Honor, that Ann was not to be sentenced till next term?
Mr. Parker, (the County Attorney)—Why not? I know no reason why she should not be sentenced now: nothing has been said to me about postponing.

Mr. Augustus—Yes there has. I said something about it myself—and I understood his Honor that the sentence was put off.

Mr. Parker—You may have expressed yourself to that effect, but not in my presence. Penitence the gentleman will set himself on the Bench sometime.

Mr. Augustus—Perhaps I shall (a laugh)—or under the bench. I'll try to speak so as to be understood. Ann's mother is away now, out of town, and the girl is in a good place, out of the way of bad example; and I think we shall be able to make a reformed woman of her—if your Honor will give us time. What's the use of being in a hurry to punish the girl, when kindness may save her?
Mr. Parker—We do not wish to punish, except for the purpose of warning others. I will not urge a sentence now, if it interferes with any plan for the reformation of the girl; but that cannot be brought about by sending her to her mother.

Mr. Augustus—We do not propose to send Ann to her mother; I think it would do her no good myself. She is but sixteen years old, and she possesses a good, reasonable and kind feelings, and though she has been guilty of stealing some small articles, yet she is too young to be very wicked; and I am confident that if she can remain in the excellent place where she is now, for a time, she will be a good girl hereafter. I am her bail, and I want your Honor to postpone her sentence till next term (and I thought it was so understood), to give us an opportunity of saving her—leading her in a new course, and making her live a better life—which I believe can be done.

His Honor listened attentively to the remarks of the worthy philanthropist, and granted the request.

FOUR OF LIBERTY. A venerable old horse in Belchertown, familiarly known as Old Gray, twenty-one years old, had been in the habit of being driven to church with the family on the Sabbath, almost without fail for many years past, but he happened last Sunday that none of the family were going to church. 'Old Gray' waited quietly in his quarters after ringing and tolling of the second bell; he then deliberately marched out and off to his standing place in the morning-room, where he remained till morning services were closed, and then trotted home again, as much edified, perhaps, as some of his human fellow-beings who had a place inside the church walls.—Amherst Express.

LOOK OUT FOR AN IMPOSTOR!

We have received a communication from a friend in Belchertown, giving an account of a colored man who was in that town last week, pretending to be a refugee from South Carolina slavery. He was soliciting aid for the pretended purpose of enabling himself, and his sister—who he said was now confined at Washington, Mass., by rheumatism,—to go to Canada. He showed several scars, which he said were from wounds, inflicted in various ways, by his master. He pretended to have come in a vessel to New York. He exhibited a recommendation, purporting to be from Mr. Bartholomew Bates, Mr. Ames, a minister and others, in Washington, Mass. He is described as follows:—He is apparently about 25 years of age—stature built—a little above the middle-stature—has lost two front teeth, one upper and one lower; is considerably intelligent—somewhat dandified in his appearance—had on a light colored drab sack coat, striped pantaloons and vest, gloves, rubber shoes, and an old fashioned black fur hat. He was detected in telling several falsehoods,—and the colored woman at whose house he lodged one night, complained that he stole her spectacles. She says she has seen him before, and that he lives in Northampton. He was last heard of at Jacksonville.

Our friends query whether he may not be an impostor. We have no doubt of it. And we hope, therefore, that the friends of the poor refugee slaves will be cautious, and not allow themselves to be imposed upon by this fellow. Whether he belongs to this town or not, is more than we know.—Hampshire Herald.

THE BIBLE AND THE BLACK ART. The Christian-Union Herald says:—Not a single clergyman of the established church attended the Bible society meeting which was held at Rutlin last week. A professor of the black art, commonly called a conjuror, had an exhibition, in the same town, a couple of evenings afterwards. That exhibition was honored by the presence of no less than five hundred persons. One rev. gentleman invited the conjuring professor, with the clerical brethren who had patronized him, to spend the evening and to supper. The party, who were highly amused with the tricks of the conjuror, and the good cheer of the rev. host, did not break up until the first crowing of the cock. In going homeward, one rev. gentleman, it is said, lost his horse; but it has not been determined whether this was owing to the cleverness of the conjuror, or the goodness of the cheer?

Rev. H. H. Shropshire of Helena, La., Circin, has been expelled from the ministry, by Methodist A. Conference, in session at New-Orleans, for attempting to seduce a young lady on whom he was practicing some mesmeristic experiments in July last. Mr. S. confessed his guilt, and made no defence. Bishop Soule, President of the Conference, said, 'Piousness, strongly reprehended the fact, membership, and admonished his hearers to avoid it as one that was disgraceful, degrading, and ruinous to those who meddle with it. If the Rev. Bishop draws his conclusions with regard to the degrading tendency of mesmerism, from the fact that the same might be not condemn Methodism as well.'—N. Y. Tribune.

A Dear John—A butcher of Tompkins market, New-York, named Peter Van Slighit, on Tuesday took a notion to play a joke on a colored man named Henry Houseman, by changing his outward appearance with a dusting of flour, which created considerable amusement in the neighborhood where the occurrence took place. Houseman not realising the idea of this being made a laughing stock, caused Mr. Van Slighit to be taken before one of the magistrates, and held to bail in the sum of \$100 for his future good behavior.

Jack and the Bishop.—When Dr. Lipscombe, the late Bishop of Jamaica, went on board her Majesty's ship the Magnificent, to dine with the admiral, on making his appearance on deck in full ceremonial, which of course included the significant apron, a tarbaganously inquired of his brother Neptune, 'I say, Jack, do you know who that ere is?' 'No, I don't,' said he, 'except it is the master blacksmith, who is come to take the measure of our new cannon.'—Boston Herald.

In the Supreme Judicial Court, on Saturday, the witnesses against Albert J. Tirrell were called, and he testified to his appearance in February, to testify, first, in relation to the charge of murder, and second as to the charge of arson. All the adults who were in the house on the fatal night appeared, except the transient lodger; but his testimony, as given before the coroner's inquest, is not deemed material. It is pretty well settled, that Tirrell originally sailed for Liverpool, and that the vessel was obliged to put back by the weather, and then Forel managed to get a passage to New-Orleans.—Boston Post.

Revenue of Boston.—The net revenue for the four quarters 1845, was \$5,334,345 14; for the four quarters 1845, \$5,230,759 19; being a decrease for 1845 of \$704,184 95.

Lucky Boy.—The Boston Common Council resolved that the reward of \$8000 offered by the city some time since, for the detection of incendiaries, should be paid to Isaac Pierce, son of James Pierce, a boy 14 years of age, whose evidence and information in the Municipal Court, convicted Leonard F. Wise of setting fire to a building in the jail yard, in Leavitt-street, last spring.

Spooling a Story.—Every body has heard of the celebrated Addison, when in his death-bed, sending for the young Earl of Warwick, 'to see with what peace a Christian can die.' Horace Walpole has spoiled the beauty of this story. He says, 'unluckily, Addison died of brandy.'

Melancholy Casualty.—Mr. E. W. Ball, a well known citizen and Druggist, of Hartford, Ct., in a fit of insanity, on Saturday morning last, jumped from an upper window in the back part of his house, and killed himself.

Dead.—We regret to announce, says the Baltimore Patriot, the death of the Hon. James Thomas, formerly Governor of Maryland, who died at his residence in St. Mary's county, on Christmas day, in the 62nd year of his age, of the typhoid fever, with which he lingered a long time.

The National Intelligence records the death of a colored waiter at Jenkins' Hotel, in Washington, named George Hawkins. The cause of his death was an extreme nervous excitement, rapidly extending from the foot throughout the system, and originating from the negligent cutting of his corns three days before his decease.

Like Master, Like Man.—A black man was arrested in New-Orleans, for stealing a watch. When first taken on, the master was caught with the coat on his back, and was taken by the officers for being participus criminis.

A Lazy Girl.—The Boston Phlogonian says, there is a girl in Leominster, only twelve years of age, by the name of Richardson, who weighs upwards of three hundred pounds. Her parents are not above the middle size.

The old South Church had a narrow escape on Monday evening. When the sexton opened the Church for the purpose of lighting up, he discovered flames bursting out at each side of the pulpit, but it was got under without causing a general alarm. The fire destroyed one pew, and blackened the walls of the building. It caught from a defect in the furnace.—Boston Transcript.

John Cook, of Wrentham, a man forty years of age, with a wife and five children, has been convicted at Dedham, under a statute enacted last winter, of abducting an unmarried woman, with a purpose of seducing her, from the custody of her father, a free agent, who had been in his family, doing housework.

The property held by the Trinity Church, N. Y., is estimated to be worth one hundred millions of dollars. Real Estate \$80,000,000, other property \$20,000,000.

Meeting of Slaveholders.—The citizens of Queen Anne's county, Md., are to hold a public meeting on the 6th of January, at Centerville, to adopt measures to prevent the escape of their slaves by means of abolitionists.

Population of Nashville.—The population of the city of Nashville proper, according to a late census, is 10,132; the population, including the suburbs is 12,494; of which are 7,965 whites, 3,629 slaves, and 542 free persons of color.

DENTISTRY.

OPERATIONS on the Teeth, and Artificial Sets made by J. GUNN, Dental Surgeon, No. 43, N. B. St. A superior mode of attaching Springs, Mineral Teeth to Gold Plates. A specimen of the new and improved Plate Work received the premium at the Fair held at Faneuil and Quincy Halls, Oct. 18th, Sept. 12.

NEW FURNITURE AND Feather Store.

No. 43, ST. NORTON, SIDE BATH STREET, BOSTON. WHERE may be found a general assortment of FURNITURE and FEATHERS, at all prices, cash or on credit. Particulars are requested to call before purchasing elsewhere.

C. W. BARBROOK, No. 14, The first price is the only price, except March 14.

THOMAS NELSON, General Boarding House.

No. 150 Elm-street, NEW-BEDFORD.

T. N. would respectfully inform the public, that he has fitted up and opened his house to accommodate with board and lodging those who may favor him with their patronage. He respectfully solicits a share. No pains will be spared to render every stay an agreeable house. Terms moderate. May 30 Gmo.

BOOKS, STATIONERY, ETC.

ESSAYS on Human Rights, and their Political Guarantees. By E. P. Harburt, Counselor at Law in the city of New-York. Counselor at Jay's View of the Action of the Federal Government in behalf of Slavery. The Pioneer, or Leaves from an Editor's Portfolio. By Henry Clapp, Jr. The evils and remedies of excessive and perverted Sexuality; including Warnings and Advice to the Married and Single. By O. S. F. The Water-Cure Journal, edited by Joel West, M. D., and published semi-annually. The Complete Phonographic Class Book, by Andrews and Boyle, and also the English Writings on Phonography. Mrs. Childs' New Edition of the History of the Nation. Mrs. Childs' New Edition of Philology. Mrs. Childs' New Edition of Letters from New York, 1st and 2d Series. Mrs. Childs' Flowers for Children, Part 1st and 2d. Mrs. Childs' Burial in the Death Funerals. The Philosophy of the Water Cure (a new work). Spooner's Work on the Unconstitutionality of Slavery. Anti-Slavery Almanac, 1846. Boston Almanac, 1846. Conversations of some of the Old Poets, by James R. Lowell. Spear's, O'Sullivan's and Chapin's Works on Capital Punishment. Rev. Theodore Parker's Discourses, Sermons, &c. Also, a good assortment of Blank Books, Stationery, &c. BELLA MARSH, No. 45 Cornhill, Jan. 1.

To Abolitionists AND FRIENDS IN GENERAL.

JOHN P. COBURN

INFORMS his friends and customers, that he has removed from No. 8 Brattle-street, to 51 Cornhill and 24 Brattle-street. Where he continues his same line of business, with an addition, viz:—

CLOTHING.

Cut and made in the neatest and most fashionable style. He has also taken considerable pains to select a FIRST RATE CUTTER, who will give him the attention to cutting only. He has selected an assortment of the most fashionable CLOTHS, viz: Broad cloths, Cassimeres, Dressings, Tweeds, as well as VESTINGS of the latest style, all of which will make up in the most fashionable style, and at reasonable terms, and will take GENTLEMEN'S OLD CAST GARMENTS in part, or part pay. Please give him a call, if you wish to be used and get the worth of your money. J. P. COBURN would furthermore inform